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to any Christian of whatever name, and acquaintance with such a devoted follower of the Master cannot fail to inspire one with desires for a closer walk with his Savior. Of real spiritual value is the record herein presented of men whose yearning is for a church cleansed of all carnality and built upon the one foundation of Christ. Among such, in all denominations, there exists today a unity of heart-life which leads to co-operation and to fellowship of the most genuine sort. The visions of such men as the Campbells are finding realization as the number increases of those who are keeping the unity of the Spirit in the bond of peace.

FRANK M. CARSON.

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CONSTANTINOPLE AND ITS PROBLEMS, ITS PEOPLES, CUSTOMS, RELIGIONS AND PROGRESS. By HENRY OTIS DWIGHT. Illustrated. Chicago: Revell, 1901. Pp. 298. \$1.25.

IN this collection of seven loosely related essays upon "Constantinople and its Problems" Dr. Dwight adds another volume to the large and rapidly increasing collection of books which contain the results of the observation and experience of men who have spent many years in missionary service. It is distinctly better than many of these "missionary books," however—less "preachy," freer from pious but trivial incident and comment, wider in its outlook, more tolerant and sympathetic in its judgments. The Turk, as Dr. Dwight depicts him, is by no means without his attractive qualities. He respects what he calls learning. He is not complacently insensible to his deficiencies and needs, or altogether reluctant to accept the offered gifts of western civilization. He is reading the newspapers which Christians own and publish; he relinquishes to Christians the keeping of his accounts, the control of his banks, and the building of his mosques. He is making recognizable, if slow, progress in provision for popular education. Christian missions in Turkey gain few Moslem converts, but one closes Dr. Dwight's book convinced that the leaven of Christianity is working nevertheless. The women who now form a majority of the missionary force of the American board at Constantinople are gathering the little children into kindergartens and visiting Greek and Armenian mothers in their wretched homes with the Bible in their hands. A weekly family newspaper and a monthly illustrated paper for children in two or three languages are carried into all parts of the empire. Books published by "an uncontroversial but thoroughly Christian press" are hawked about

the streets of Constantinople and bought to be read in far-distant regions. Skilled Christian workers are always going about among the journeyman laborers who have come up to the city from country homes, with friendly offers of service, helping them to write letters and to send their wages to their families, and calling them together in the evening for Bible teaching. This is not a work which furnishes much material for imposing missionary statistics. But none the less it is the proclamation of the good news of the kingdom of Christ.

A. K. PARKER.

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MONUMENTS OF THE EARLY CHURCH. A Handbook of Christian Archæology. (= "Handbooks of Archæology and Antiquities.") By WALTER LOWRIE. New York: Macmillan, 1901. Pp. xxii + 432. \$1.75.

THIS work is an introduction to the study of the monuments of the early Christian church, covering the period from the second to the sixth century inclusive, marking the decline of classic art, and revealing the new artistic impulse of the art of the Middle Ages. The work comprises a discussion of (1) "Christian Cemeteries," (2) "Christian Architecture," (3) "Pictorial Art," (4) "Minor Arts," (5) "Civil and Ecclesiastical Dress." The author presents in a systematic way the results arrived at by scholars and gives to the work a distinctly creative stamp of his own. The book contains nearly two hundred illustrations and a detailed exposition of the more important monuments.

Christian art as a phase of the classic is seen especially in Christian architecture, in the author's discussion of the Christian basilica. The appropriateness of this style of building for Christian worship suggests that it did not come suddenly into existence, but that it must have had a development through the centuries of persecution. Technically speaking, the preparatory development of the Christian basilica is a part of the history of Roman architecture. The individual elements that enter into the basilica are for the most part of Greek origin. Roman architecture bridges the gap between Greek and Christian architecture and perfected itself in the elaboration of the principle of the arch, which developed the idea of the dome, the most characteristic feature of the Christian basilica. The adaptation of the dome to a quadrilateral base, *i. e.*, the domed basilica, represents "the crowning and unsurpassed achievement of the early Christian period.